1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

work, she tucks up her braids into a knot on the back of her head. Delousing is a favorite leisure-time activity of the women. Often one will see a group of women sitting on the ground, in the shade of the house, all facing in the same direction, each woman straddling the hips of the one in front of her while she herself is deloused by her friend behind her. The lice are cracked between the incisor teeth of the searcher and spat out (Plate 13, *a*). Men and boys wear their hair cropped close to the head, with the exception of a fringe of "bangs" which hangs down over the forehead into the eyes.

Although I measured and observed some hundred and twenty-five adults below Towakaima, I found no tattooing on their skins. In the settlements around the falls (Sineparu and Towakaima) and those above the falls, I found tattooing on both men and women. In all cases the decoration was confined to the inner surface of the forearm. I did not have the opportunity of seeing the process, but informants were consistent in stating that wild honey is the only substance introduced into the incisions. The skin is cut with bottle glass (knives and cutlasses are too dull) or with the point of a needle. In either case a continuous incision is made; no tattooing is done by the puncture method. It is difficult to understand how wild honey, dirty as it is, contains sufficient pigment, without being mixed with lamp black, to produce the blue designs which result from tattooing. A woman may have a series of long parallel lines running diagonally across the inner surface of her forearm. This is said to make the drink which she manufactures taste better. If this decoration appears on both arms, a woman is said to be able to work the cassiri more easily. Some informants stated that a woman could pass drink to a man only with the arm which is tattooed, but I did not find this consistently true in practise, even in the villages of the upper Barama. A greater variety of figures appear in the men's tattooing, such as crosses, circles, squares. Informants were unanimous in stating that these designs had no magical or religious significance. However, a fortuitous type of tattooing connected with magic appears on the arms of practically all men throughout the area: in preparing a bina, or hunting charm, a series of short transverse incisions is made on the inner surface of the right forearm, over the brachioradialis muscle, and into these incisions the ashes, juice, or powder